

Meeting of Friday, April 22nd, 1966. M-972.

With Music Tapes 979, 980 and 981.

I thought about this for quite some time, to see what is maybe appropriate, maybe for a Friday, maybe in a general way. I want to say something about "Firefly". What does it really mean? You remember in the little bit that I've written so far, it is something that lights up in the darkness, and flits away and becomes dark again. But you see, the whole idea is the changeover between light and darkness. And this of course is a concept that is quite familiar in mythology.

What is it really that one tries to do, to see that there is something that is above and below? You remember the Yggdrasil in Norwegian mythology? And the Ratatosk* - what is the name - I think, with the little rabbit or - - - that goes up and down between heaven and earth? Notan is maybe, - Notan had two ravens, and they would sit down on his shoulders, and whisper in his ear.

Each person has his own Firefly. It is for him something that starts every once in a while to light up, and then disappears again in the darkness. Firefly is "I". "I" always exists. Always. Because it belongs to a level of being which is higher than we are. And for us "I" is a conscious state. It is, when we strive towards it, it is also God for us. It is not God in all his different aspects, because there are the aspects of consciousness and the aspect of Will, which for us form the triunity as a Deity. And we simply start with something that is more or less within our means of concept, and considering it a consciousness. We can understand that with our mind at the present time the way it is. And that gradually out of that certain other things could develop, simply means that there is a possibility of that kind of a growth, which of course

* Ratatosk - it was a squirrel

we must believe in if we once assume and accept the fact that something is possible for man, and that for him, I call it his Firefly, has to be discovered. And when it is discovered, it has to be allowed to light him up.

You remember once I posed the question, "Has a firefly, when he lights up, also warmth or heat?" That is still quite unknown. Perhaps it is what we call 'cold light'. But in any event we start with the light. And what is it now when a firefly around us comes and lights up? What is this? It's a question that to one's unconscious state something becomes present which is conscious. And it is then known, that is, it is known because of its light-giving power. It does not mean it is part of one; and it remains in existence even if it gets dark again. It only means that we are not conscious of that then.

Whenever I have a wish, and I wish to work on myself, and I wish to wake up, and I wish to make that kind of an effort, then, as a result of this effort, - provided I'm sufficiently united within my ordinary personality, and with all the three centers that I have, - something can take place which then I call a creation for myself of a little "I". But what it is in reality is that for that one moment that what I call now Firefly lights up and becomes known to me. I know then of its existence with my ordinary mind because I am susceptible to that kind of light.

How do we now profess it? Because if that is the case and if the Firefly is always there, is it constantly around us? And where is it when we don't see it? Is the little "I" always there, or do we have to adhere to the idea that it must grow? Growth in this sense means that I become more aware of the existence. It's a different way of looking at growth. "I" is full-grown. It is part of

what we call the Deity for us, and to which we at times pray, as something of God which we would like, you might say, to have enter into one. And it is the same thing that to the extent that I really wish, and to the extent that I am open, to that extent the little "I" becomes noticeable and then grows for us, the more intense this wish is.

Theoretically again, if the wish were such that I could sacrifice everything of my life for that one wish, I would have an "I" which then would take over. It would be then possible for the growth of this "I" to take place almost instantaneously. So you must look at this as "I" existing; it is the only explanation. That I could attribute to "I" as a God-like something of a level of being which is above me, that that has an omnipresence which must be constantly there even if I do not know it. And the fact that I once in a while know it is when the Firefly lights up.

Now what makes it light up? Something in me has to be attracted to it. Or rather something in me has to attract the Firefly. And it has to be most likely in my head with that kind of a wish that I want to wake up, which then produces a certain state in my ordinary mind. And this state in my ordinary mind, fed by the wish which I have, can produce at times when the wish becomes more and more real for me, and becomes, you might say, a necessity, a certain condition which attracts the Firefly. You must also look at this idea of a Firefly wishing to find a human being, wishing to find his human being. As it were, as if it is around looking for the possibility of lighting up, or for the possibility of sitting down on one's shoulder, and to whisper in one's ears the wish, "Do wake up for my sake." Sometimes it is as if God wishes us to become free, and that the very fact that we happen to be on earth is not really

primarily with His consent. And that perhaps I think that the idea of God would be that It could exist without having to create the Cosmos. It is probably a very strange idea, but it is just the reverse of saying that God, His Endlessness, noticed that He was eaten by Heropass, and that for that reason he had to create something. I may as well say that if He really had His own wish, He need not and He would not have been eaten by Heropass, and He would not have created the world.

So if I simply say that Firefly for me means an existence which is not of this earth, I may as well attribute to that Firefly for me and my own, that particular wish to see that I become, as human being, conscious. And, as I say, it is then as if it is attracted to a condition in my head. This condition in my head is purely unconscious. It is the conglomeration of a variety of little wishes which are more or less adjusted to the possibility of growing out, searching and hoping, and opening themselves up for the possibility of being affected. And it is in this porosity, this openness, this willingness to have the wish even, that then this Firefly, God, can come and make Himself, Itself, known to me. And for the time being that I retain this wish, for that length of time the Firefly shows Its light.

For the time-being again It is on two shoulders. It is still divided in my head. It's not quite sure. Because this Firefly does not know exactly what to do with me. And It goes from one side to the other, because once in a while I am, in my mind even, on the left side, or the right side. That is, I do not, in my unconscious state, know in what direction I should go. And for that reason, in order to cover all the possibilities of future growth, the Firefly buzzes around me, & sits once on one shoulder, once on the other.

whispers in one ear, whispers in the other, until finally that what is now unconscious starts to change because of the presence of such light around it; and then in the determination of consciousness, becomes united, and then leaves the sides of the head and is become one, and has become one, in one point on the top of one's head. This is the place where ultimately His Endlessness could be, overlooking the universe of myself, that what is my world.

This question of magnetic, becoming attracted to or attracting, is simply the question of the willingness of man to see the necessity of becoming open for a possibility of his own evolution. To the extent that he realizes that he needs it, or rather that he knows he is not complete, to that extent he will always have the wish to want to work. He may not know immediately how to do it, and he may be quite strange. But every once in a while this, what I say, like a firefly lighting up because of the presence and the nearness, and because it recognizes the beginning of the essential part of such a wish, is then for a little while the guide. But it is still around his head. It is still not part of him as yet, and is still, you might say, - man is still running around in circles in the beginning of his attempt to become conscious.

How long it will take, how strong is the light of the Firefly? How strong is the magnetic force that attracts it? How much is necessary? How many of such revolutions around oneself are needed in order finally, you might say, to settle down in one central point? Maybe it is like the Enneagram, an infinitum rotating from 9 to 1, to - etcetera, again 9, again, again and again, How many? In order to definitize it, we say seven times around. It doesn't mean anything whatsoever, because the different levels of being are not measured by our ordinary calculation of what we think is a phenomena and the

law of the octave. As a matter of fact, there is no law of the octave, not even in the cosmic ray. It is a question simply for man to reach the height that he can reach from wherever he is, by being affected by that what is still one level higher, and as again, as I said many times, settling for that what is the nearest to him.

Regarding this particular kind of a picture of the rotating around and around until finally something can settle, it is the beginning of one's consciousness affecting one's unconscious state. And it is at that time, I call it then, creation of little "I". It simply means a continuation of the possibility of the shining of that Firefly; that ultimately Firefly would become, I've called it once, a glowworm which constantly lights up, although it is still in its infancy as a worm. This is a conscious state of man which, whenever it happens in his brain and his mental functions start to function differently, that then on account of the wish to continue to grow, a certain substance is made which we call Hunkledsein. This Hunkledsein, as the beginning of that what is needed for the circulation of blood in the Keadjanian body, makes at the time when consciousness is being made, as it were, - that is when the Firefly is doing its work to affect me, - will then create between the mind and my heart a certain road, a certain connection. So that then the proper wish that I originally had in my head, wishing to work, now becomes defined in an emotional state of my heart.

From then on these two, that is, that what is now consciousness, and that what becomes gradually one's conscience, they run parallel with each other. One is just a little ahead of the other. But they keep track of each other. And then the two start to become manifest in the body in exactly the same way as at the present time that what

we call our thinking mind and what we call our feeling center or solar plexus, both, when they wish a manifestation of their energies, use the manifestation of the body for whatever it is. And then it is an expression either coming from one source or another, or maybe from both. In exactly the same way that what is now the higher center developed more and more into the possibility of having a body, such bodies then, soul body as well as Koudjan, become expressed in the physical body of man as long as he is on earth.

And then it is Will. Will is based on the consciousness and the conscience. When the two are there and can connect because they have now a direct connection, Will becomes paramount for man to be. And then man as he then represents, is at that time completely lit up and has heat. The conversion of the amount of light first now growing over into what I called then the glowworm as a permanent something, now has to receive from the higher level forms of energy which belong to that what is Firefly, what is Glowworm, what is consciousness and what is conscience; and is then converted in man by means of his manifestation as a result of his Will into a certain substance changing then the totality of man as he is in three bodies now becoming one. At such a time man can leave earth if he wishes.

You see there is now a reason why I wish to call whatever I try to write 'Firefly'. It is still very, very little; and it is only every once in a while. But there ought to be in that what we have as substance, mixed with all the words which we have at the present time and use for formulation, a few things here and there that could be helpful. And I hope that some day it will actually exist. I need a little encouragement every once in a while to write. But if you all know that a little more time is needed, you will also know that you

will want to give me the time for that. It has to be done this year, and we're almost at the end of the fourth month. One third is almost gone, and I haven't very much to show for it as yet. Although, what I said just now, to use a phrase which I at the present time more or less cherish, it is, "this is good material for Firefly". But when I say this, don't smile.

In connection now with what I said a little while ago, I think you probably could have a much better idea of what consciousness is, or what is Work. You see, the body and the different functions, and what we call personality in an unconscious state, all the time continues. As such it has nothing to do with consciousness. It has nothing to do with "I", it has nothing to do with conscience, and it has nothing to do with Will, then only after a transformation. It almost - I would call it "transfiguration", because it will take on a different configuration; since there is a possibility of a development of something which at the present time is latent, partly developed and partly will be completed. And that not until the state of possible unity is reached that one can even say that one has become God or united with God, with His Endlessness.

This particular aim is simply an aim. It's not a question will we ever reach it or not. The question is only: will this as an aim be sufficient to give us inspiration for wanting to work? When we want to work, there is in the first place a wish. Maybe it is a small wish, but it is an essential one. Because when it is not essential enough, it is ephemeral; it will disappear very soon. And as soon as things become a little difficult as far as Work is concerned, that little wish, based sometimes on curiosity and a little

interest, simply disappears. And it isn't there any more because ordinary mind, ordinary feeling, simply take over. Personality remains, and remains king; and there is no question about even wanting to wake up. And pretty soon the memory of that also disappears.

This is always the amazing thing that occurs to some people who every once in a while get exposed to the ideas of objectivity. And then apparently it starts to reach something, and then after a little while they disappear. And what happens to them I really don't know. Because why can they not remain interested, and what is it in them that makes them then realize that something else is just as good? After one once knows that the only way towards freedom is to become free from subjectivity, from personality, - of the development of something that can stand free on earth, I mean, there is no question about what to do about it. And that any other thing that does not emphasize the necessity of the developing of that kind of, in the first place, attitude, in the second place, something that becomes tangible for one, is of course nothing else but a little bit of titillation.

Ordinary life always continues as long as we keep on breathing. It is said of course that without impressions we would die. I'm not quite sure about that. I think that one can reach a very simple state in which impressions are reduced to practically a minimum, and that even in, you might call it, a state of hibernation, that there is a continuation of a form of life which is completely free from impressions. So I don't agree with some of these statements about that. I think also solid food is of course much overrated. But I do believe that if there is no breathing, there is no life, and that whenever life ceases to exist, breath ceases to exist.

Animals breathe, and I think that plants breathe. There is very little in a plant that actually is capable because they have no lungs, but there is something of a certain rhythm which is equal to a pump which functions and gives in and out certain forms of energy in taking it in and exuding it again, very much the same as inhalation and exhalation.

As long as that is there, there is all the time a certain mental state in a person who is not pathological, where the mind will function in an unconscious way, with all the thoughts; where the feeling will continue to function, with all the feelings; and that the only difference there is between an unconscious man and a conscious man is that there is something added to an unconscious man to make him conscious. It is not a substitution. It is not a changing over as yet. It is not changing into something else at the expense of something else. For a long time it is a parallel something existing together, affecting each other at times, and also requiring a division of energies which go in one way or another, and sometimes have to be divided in such a way that both can continue.

Now if I try to relax, and I reduce the activity of the body to an utter minimum, I have a better chance that certain energies can now be converted into the form where they are useful for the building up of an "I". I say now 'building up'. That means for making the "I" available to one. Always this same question: whenever something exists, but it is not available, it is as if it doesn't exist. When it is a little bit available, it is as if it is very small and starts to grow. And if it continues to grow, it simply means that more and more becomes available. This is the case

with Keadjan body; it is the case with soul body. Sometimes one says there is a development needed for a sixth and a seventh sense. It is simply that we are not at the present time equipped with that, since the configuration for that is not available to us. It is there. Sometimes it is said that second body and third body already exist. But for practical purposes it does not exist because it is not available. We can't use it. And we cannot do anything with it. So it is a quibbling of words simply to say that it exists and doesn't exist. For practical purposes it does not exist, and it has nothing to do with its existence as such. It may exist. And it may not exist. I don't know.

And that is really the whole point. I don't know that consciousness exists then only at times when my unconscious state is sufficiently interested in wanting a conscious state also to exist. At such a time something is added to my existence, not taken away from anything that already exists. Although later on it's going to change it. But for the time being it has to be there together with an unconscious state.

Now this question of waking up, - as if it is going to interfere with the activities of the personality. It should not at all. But there is no interest in a conscious state when too much interest goes over into an unconscious existence. Unconscious existence always remains identified with whatever it is doing. That is, whatever the body is doing, the mind is identified with it, and many times the feeling. The mind continues to think and is present, you might say, so that what it may be doing when we want to do it right. The mind constantly remains associative with all kind of thoughts that have already been deposited there, and that are as memory. It all the time will try to project itself in the future.

There is no getting away from one's unconscious state. And don't try it. The difficulty is that we constantly give too much energy so that there is nothing left for that what really should become conscious, and more and more conscious. And that the interference is simply that the other is too strong.

Now if I want to become conscious, I try to make certain things function in me which start to report about myself in whatever state I am. And this state of my personality, not changing at all, and not wanting to be changed by that what is objective, continues in its active state of feeling and thinking and physically active, whatever it may be. And exactly when I now wish to change it, I kill the attempt to become conscious. But when I see that that consciousness as a something maybe outside, maybe inside, maybe as if outside, maybe functioning in a part of the body, is there; that then the unconscious state simply continues. And that what now becomes observer simply, I would almost say, tolerates what takes place in the unconscious state. And I have to be careful that that what is unconscious does not require too much energy. For that reason relaxation is extremely important. Sometimes activity can be important in order to engage the physical body, in not having to say too much, and also to give the mind something to do, so that it will leave the attempt of becoming conscious in another part of the brain, leave it alone; not interfere with it.

I think it is many times misunderstood of what Work means. And that I must then so-called go against, or go against these negative or positive emotions and all that. No, the other has to be stronger; that is all. And when I go against it, it is for the purpose of reducing it, not eliminating it. When I reduce it, it is when I

don't give it as much energy. Then there is a possibility of a conscious state parallel to what is unconscious in me. The beginning of individuality will tolerate personality for quite some time.

After some time that what takes place in the mind, first opposing the attempt at consciousness, gradually will start to understand that it ultimately might be useful. It is a change of attitude on the part of oneself, to wish to continue to be conscious, regardless then of whatever the difficulties there have been in the way. This is the point of commitment to Work. When that is there, then it is only a question of more time. It is not a question any more of falling back into a certain enjoyment of one's unconscious state. It is then that one has crossed a little bridge, and that one is then in the field of consciousness and, you might say, feels at home.

Sometimes I say these things because they come up in different tapes from different people. And this particularly, it is all the time, I would say, misunderstood. And many times in reading some of the books, you get the wrong impression. And it would be utterly absurd if the personality has to be sacrificed at that early age; because it is, that is, the early age of Work. It is exactly necessary that it is used for the purpose of becoming, as it were, a vehicle for "I", because "I" has to observe something. And if it would go at the expense of that, it would gradually disappear.

To your "I".

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CORRESPONDENCE
JAN 10 1964